



# Chaplyn Mayor.

Martis, VI. die Novembris, 1677.  
Annoq; Regni Regis CAR OLI  
Secundi Angliae, &c. XXIX.

**T**His Court doth earnestly desire Mr. Bryan Turner, to Print his Sermon Preached at the Guild-Hall Chappel, on Sunday last being St. Simon and Jude's Day, before the Lord Mayor and Aldermen of this City.

Wagstaffe.

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## Imprimatur,

Novemb. 22. 1677.

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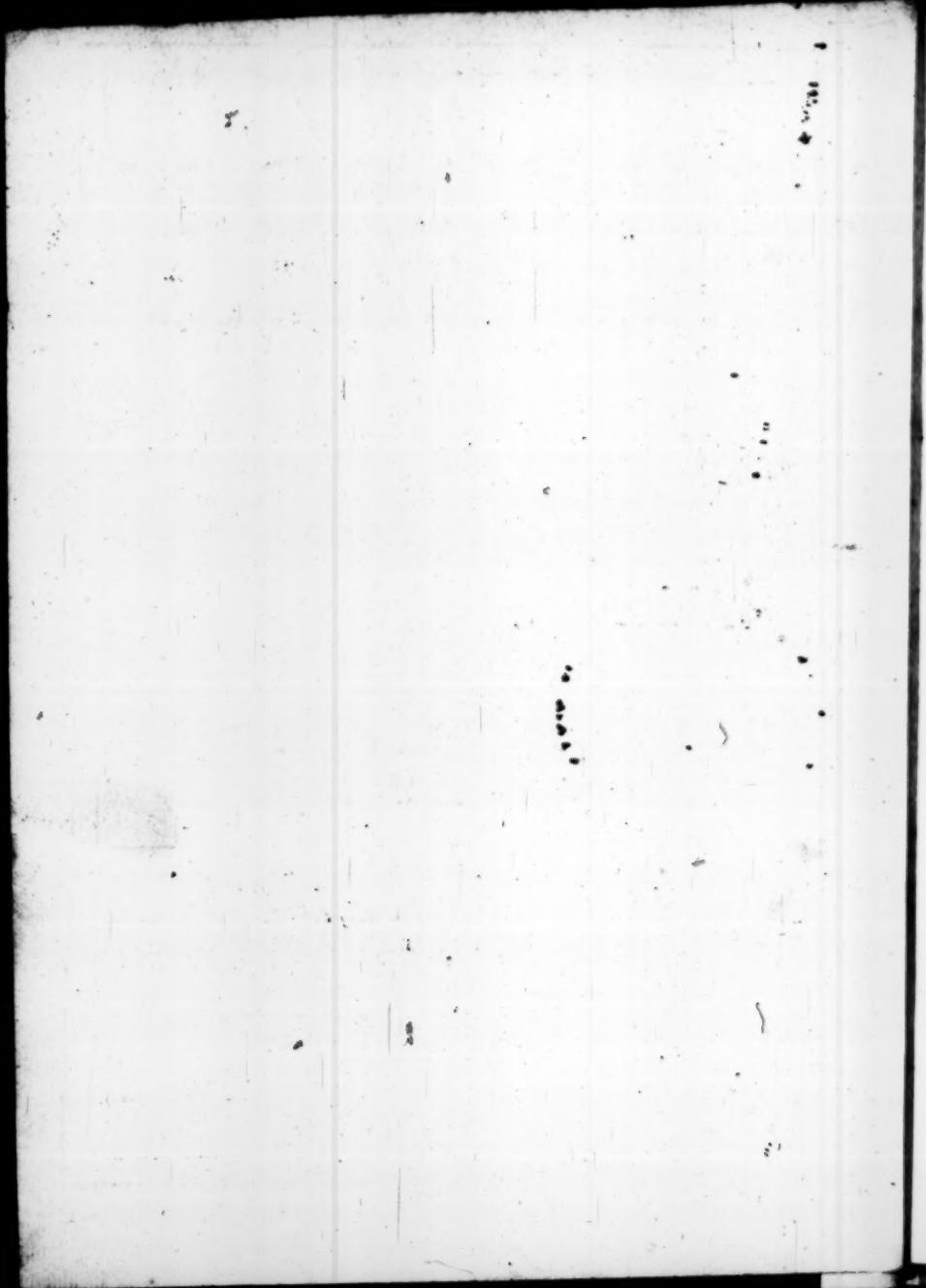
A  
**S E R M O N**  
Preached before the  
**RIGHT HONOURABLE**  
THE  
**Lord Mayor,**  
AND  
**Aldermen of London,**  
AT THE  
**GUILD-HALL CHAPPEL.**  
Octob. the 28th. 1677.

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By *BRYAN TURNER*, B.D. Chaplain to the Right Honourable *Charles Earl of Carlisle, &c.* One of the Lords of His Majesties most Honourable Privy Council.

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*L O N D O N,*  
Printed for *Henry Brome* at the *Gun*, near the West-End of *St. Pauls.* 1678.



2 Tim. I. 7.

*God bath not given us the spirit of  
fear, but of power and love, and of  
a sound mind.*



N the Consideration of  
which words, three Things  
will be requisite for me  
to endeavour:

1. The Explication of  
the Apostles meaning.
2. The Observation and Discussion of  
the grand Doctrine asserted.
3. The Application of such useful in-  
ferences as that Doctrine offers, and the  
time permits.

*First*, The Explication will depend  
upon the satisfaction of these three In-  
quiries. *First*, What is meant by the  
*spirit of fear* on the one hand, and the *spi-  
rit of Love* on the other? *Secondly*, Who  
he intends by them, to whom the *spirit of*

B

*Fear*

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2  
Fear was given, for by the other 'tis plain  
he means Christians. *Thirdly*, What the  
reasons are of this different *spirit* here  
described?

1. Then, by the *spirit of Fear* he  
means that inward frame, disposition, or  
habitual affection of *Mind*, arising from  
the passion of *Fear*; as by the *Spirit of jealousy*, *Numb. 5. 15.* is meant that affecti-  
on seizing and possessing the *Mind*.

So by the *spirit of Love*, he means the  
contrary frame, or habitual affection: For the *spirit of power*, and a *sound mind*,  
are but coincident with *Love*, and make  
up that one frame of *Spirit*, opposed here  
to the *spirit of Fear*. *Power* is opposed  
to weakness, and a *sound mind* (*σωρόνεας*)  
is opposed to stupidity, and abject  
thoughts; so that *power*, and a *sound*  
*mind*, are but the immediate results of  
*Love*, as debility and stupidity are of  
*Fear*.

For *Fear* naturally is an impotent pas-  
sion. First, it weakens the mind, and be-  
trays the succours of the soul; upon  
which it secondly discomposes the mind,  
and like an amazing blow staggers and  
ob-

obstructs the acts of Understanding, and befools it.

But *Love* is a vigorous and active affection ; and therefore , First, It gives strength or activity, called here *Power*. Secondly, It gives thereupon invention, will, and sagacity, called here *σωφροσύνης*, *a sound mind*, or a quick and wisely apprehensive mind.

*Love* is always strong and active , I cannot say 'tis always clear-sighted, or of a sound mind and judgment : but this defect ought not to be ascribed to the affection, but its object.

'Tis a passionate Love of an undue object, that is blind : Religious Love ( the subject of the Text ) is always clear-sighted, *i.e.* it frames the mind of Man to the noblest , and therefore wisest apprehensions of God, and things Divine, of any disposition or affection whatsoever.

In short, that weakness and meanness of spirit, which fear is apt to beget is the *spirit of fear*. That cheerful activity and sagacity that Love is apt to beget, and dispose the mind to, is the *spirit of power, love, and a sound mind*, which satisfies the

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first Inquiry. What is meant by the *spirit of Fear, &c?*

2. Who the Apostle intends by them, to whom this *spirit of fear* was given.

3. For what Reasons was it so? To both which I answer.

They were the *Jews* chiefly under the Mosaical Law, not excluding the Heathens under Gentile Superstition. That Oeconomy under which the *Jew* was, and that Superstition under which the *Gentiles* were, were the Reasons of that *spirit of fear* they were under. Not that both these were alike in the Apostles account; but that in comparison with Christianity, as *Gentilism* was sinful, so *Judaism* was imperfect.

By this Apostle, when Christianity is oppos'd to other ways of Religion, 'tis plain he sometimes implies *Gentilism*, but especially *Judaism*; as 'tis evident from all his Epistles, especially to the *Romans* and *Galatians*: and when he says in the Text of Christians, *God hath not given us the spirit of fear*, he doth imply, some others had that Spirit given 'em, or were under it.

That

That the *Gentiles* in their Religion were acted by the *spirit of fear*, is manifest from this Apostle, who calls their Devotions *Superstition*, or a dread of *Demons*, which with them signified Divine Powers.

That the *Jews* under the Mosaical Economy, were in a great measure acted by the *spirit of fear*, is evident from this Apostle, *Gal. 4. 6.* and *Rom. 8. 15.* where the same phrases that are in the Text occurring, do extend the sense of it to Christians universally, as under the Gospel; and not to *Timothy* alone, as in a peculiar Function and Ministry.

*We have not received the spirit of bondage again to fear, (as the Israelites at the dreadful giving of the Law, Exod. 19. 16.) but the spirit of adoption whereby we cry, Abba, Father: i. e. the filial disposition proceeding from Love, excited in us by the placid invitations, and paternal directions of the Gospel.*

For that this *spirit of bondage to fear*, refers to the *Jews* under the Mosaical Law, is most apparent from *Gal. 4. 1, 2, 3, &c.*

So that the true and extensive meaning of

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of the Text is this, *The spirit of fear* was a temper naturally imprest by the Mosaic Law, and suitable to that Oeconomy, a main impulsive principle in their Religious observations of it. ( And in freedom from this consists a great part of that mistaken Christian - liberty , this Apostle speaks of in his Epistles ).

Whereas the spirit of Love, or a filial disposition, is a temper which the Gospel is apt to beget, and the chief and permanent principle moving to the Religious observations of it. The truth of both which will appear from these Reasons :

1. The Law was given in a tremendous manner : so terrible was the sight, that as the people could not endure that which was commanded ; so even Moses the Mediator said, *I exceedingly fear and quake*, Heb. 12. 18, &c. Exod. 19. 16.

2. The Rules it prescrib'd were precise restraints of natural liberty, and being both ceremonial and numerous ( not to add painful and expensive ) they were a heavy   
 *Act. 15. 10.* yoke, and as the Apostle says, intolerable, such as neither they nor their Fathers could bear.

3. The

3. The Sanction of this Law under so severe a Curse was rigorous, *Gal. 3. 10.*  
*Cursed is every one, &c.*

4. Therefore their delinquencies could not but be frequent, and consequently their just fears great and lasting.

And for this reason, as I conceive, the Old Testament usually expresses Religion by the Fear of God. He finding it requisite, not only for the sake of that Minority of the people, but their stubbornness too, to behave himself towards 'em, rather as a Lord to his servants, than a Father to his Children. Which is the *Ezek. 20. 33.* account God gives himself in the Prophet.

But on the contrary Christianity is an Oeconomy (if rightly understood) to which love and gratitude, as the predominant impression, is most proper and agreeable.

1. Because its proposal and delivery is tender'd in the wooing manner of intreaty.

*As if God did beseech you by us,* says this *2 Cor. 5. 20.* Apostle.

2. The Rules it prescribes are General, left to our prudence to apply; therefore not

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not restrictive of liberty ; and by their intrinsic goodness, congruous to our own rational approbation, as clearing up and perfecting our natural notions of good and evil.

3. The Sanction of the Gospel admits of repentance, and is after much long-suffering rigorous upon no offenders, but the pertinacious unbelievers, *i. e.* impenitent.

4. The promises of Divine assistance gives cheerful encouragement to our resolutions and duty, if we be sincere and vigilant ; so that our offences need not be numerous or heinous, and consequently our fears no greater than true prudence in all weighty interests require, to make us of a circumspect, but not an abject spirit : but all things concur to raise our love and gratitude immensely.

And for this reason I observe the New Testament usually expresses Religion by the *love of God*, as the Old Testament did by *Fear*, as *Rom. 5. 5. 8. 28. 1 Cor. 2. 9. 8. 3. Gal. 5. 6. & 22. Jam. 1. 12 Epist. of Jude 21.* But ye brethren keep your selves in the *love of God*, *i. e.* in the true Christian Religion, as will be evident to any that

that reads the foregoing discourse, where he speaks of Apostates, &c.

And so *John 2. 5. Who so keepeth his word, in him verily is the love of God perfected*, i. e. the Christian Religion which he professes, and which ought to be erected upon this foundation, is risen to its due perfection : *For he that feareth* ( i. e. who is *1 Joh. 4. 18.* chiefly moved by that principle in Religion) *is not made perfect in love*, i. e. has not attain'd to that inward disposition, which of all others is the noblest and most generous Principle of serving God.

I do not charge the *spirit of fear* in *Judaism* as peccant through any intrinsical evil, but only as deficient through imperfection : *For the Law made nothing perfect*, *Heb. 7. 19.* and therefore not the frame of mind, or inward principle of their Religion.

But the *spirit of Fear* in *Gentilism* was justly chargeable as peccant through intrinsical evil, both because out of this principle they worship't false gods and many such, and by acts of intrinsical immorality, as humane sacrifices, and the like.

But *Judaism* before the Gospel, was not Superstition, but Imperfection ; for the

true God was the object of their worship, and their services, though not intrinsically good, yet were innocent from evil.

Ezek. 20.

The hardness of their heart was the reason why such Laws were given 'em, as our Saviour tells 'em, *Mat. 19. 18*. And their Oeconomy being designed only for a pedagogical Introduction to the Gospel,

Gal. 3. 24.

Fear (which last of all passions breaks the heart) was wisely suited to that Oeconomy, and may be a good initial disposition, where men are incapable of another ; but being imperfect, as all beginnings are, is only to be approved, as tending to a better.

And that God would have had them under the Law arisen to the perfecter affection of Love, appears plainly from the great Commandment, though their stubborn incapacity necessitated him to keep 'em under the *spirit of Fear*.

Thus I have endeavoured to clear the Apostles meaning, and my self for affixing it, whereby I have made way for the second Thing I propounded, *viz.* the grand Doctrinal truth here asserted, which is this :

2. *That Love is the genuine principle of the*

*the most perfect Religion, and ought to be that frame or inward affection of mind, from whence our services of God in Christianity proceed. God hath not given us the spirit of fear, but, &c.*

Which inward principle, or disposition of spirit Religion proceeds from, as 'tis the chief thing regarded in the eyes of God ; so it must needs be the weightiest consideration in our own, because upon the issues of this depends our acceptance with God, and our own well-grounded peace of conscience, and everlasting comfort.

Doubtless therefore I have propounded one of the most useful arguments in the world, and with Divine assistance shall deliver you my thoughts therein as perspicuously, as the nature of the subject, and the allowance of the time permits.

Religion in General is the obligation we are under to God, the Supreme and Original Being ; and therefore implies all the services we pay him, and all that obedience we give to any law for his sake, i. e. with respect to any Divine Attribute.

This in the General notion of it is na-

C 2 tural

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tural to man; and indeed I am of their mind, who think it the specifick difference of humane nature, rather than Reason ; because those inferiour creatures, who in many acts seem to indicate some degrees, at least, of reasoning, yet make no colour of Religion ; and therefore for deficiency in nothing so much as this, is man become like the Beasts that perish.

Religion I say is natural to man, as man; for that there is a supremely excellent and perfect Being, the Author of all things besides, to whom their Government doth belong , and therefore to whom worship is due, is a truth not only demonstratively argu'd from the works of Creation and Providence, *Rom. 1. 20.* But a truth imprest upon the very nature of intelligent Creatures, inseparable from 'em totally, and consequently to be reckon'd amongst those first and connate notions which the soul has of things, *Those laws written in the heart, Rom. 2. 15.*

In my judgment , that School of Philosophers, who deny these connate notions of things, have shaken the foundation of all *certainty* in knowledg, for that depends

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depends upon some common standard, in whose allowance all are agreed.

And granting such (as we needs must), it would be strange we should have imborn apprehensions of first Principles in knowledg, which are propositional truths, and yet no imborn notion of the prime *verity*: Upon whom even those propositional truths rely, for there could be no truth in Propositions, if there were not truth in Being.

The sense of a Deity therefore, and the venerable Regards arising from it, which we call Religion, I do conclude, is natural to man; a notion by our Maker wrought into the Fabrick of the *Mind*, an essential Beam of that Coeval light the soul is indu'd with to discern things.

The universal consent of all Nations in all ages, confirms this Truth, and proves Religion, (take it in the General,) was not a politick Invention of men, though the best prop of Government, and Cement of Societies, as *Plutarch* calls it.

And therefore amongst intelligent Creatures, Religion is the first Law of Nature; for that sure must consist in the first Obligation to a Rule (that being, as I take it,

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it, the proper notion of a Law) ; And if so, Wherein should the first Obligation consist, but in respects to that thing, wherein Supreme Dominion, and all other Original perfections are seated, *i.e.* in God?

Self - conservation (speaking of intelligent Creatures) is but a Secondary Law of Nature, ty'd up in Religion : For is it not all the reason in the world, that the first Law of Nature should primarily respect the first Cause, and be chiefly terminated upon him, in that we call Religion? As the Secondary Law of Nature, is chiefly terminated upon the Creature, which we call *the Conservation of it self.*

Therefore so far as Self - conservation may be hazarded for the preservation of Religion, we are obliged to prefer this before that. Though in truth God has so wisely link't these two together, that our Religion to God, preserv'd with what hazard soever, will insure our Conservation to our selves : *He that loseth his life for my sake, shall find it.*

This Natural Religion, or venerable sense of a Deity, is but (at least in this degenerate

rate state) a faint seed, till it meet with some farther active principles or dispositions in us, to nurse it up, and give it Culture.

And to the best of my apprehension, there are but three active Principles capable to receive this seed into their bosoms, *viz. Love, or Fear, or Worldly design.* I mean, there are but these three distinct, predominant, and habitual dispositions capable of it. And then,

1. *Love* is the genuine principle of a true and perfect Religion.

2. *Fear* is the proper principle of Superstition.

3. *Worldly design*, devoid of either, is the root of Hypocrisy, and of all things that ever carried the face of Religion.

I think there are but these three principal sorts, for Gentile Idolatry was Superstition ; call'd Idolatry in respect of the Object, which was a false God, and Superstition in respect of the Worshipper, who was acted chiefly by Fear.

The roots of Hypocrisy may be as various as worldly designs are ; such as compliance with prevalent custom, vain glory, riches and

and advantage, to be the leader of a Party, the head of a Sect, revenge and malice at others : *For some preach Christ out of envy*, says the Apostle.

Phil. 1. 15.

The root of Superstition is only fear or dread. I mean a Fear without Love, and a dread of harm, if the Divine Power, or that which is thought to have so, were not propitiated by such and such services. This brought in so many dreadful sacrifices to the Altar at *Tophet*, and all the Heathen-world over.

From whence these Three active Principles, that nurse up the natural seed of Religion, either into beauty or deformity, do arise, is obvious, *viz.* from the various representations of the object of Worship.

For if that be apprehended, as transcendently good, and amiable, the great Impression it makes is Love, which cherisheth Religion into Perfection, Beauty, and a cheerful Obedience.

If it be apprehended as dreadful only, and able to do hurt, under the Attributes of Sovereign, but independent Will, and Power ; Fear is all the temper it gives, which ferments the natural seed of Religion into Superstition. But

But if there be few or no apprehensions of Divine Attributes to beget a real Love or Fear, the soul of man is at liberty to make use of Religion, so far as it serves worldly design; and this principles it with Hypocrisie.

So that hypocrisie is nothing but Atheism dissembled under a veil of Religion, and Atheism is nothing but Hypocrisie unmask'd.

A Lover of God is religious for Gods goodness sake, and would be so, were there none besides himself in the world: his Religion may be defin'd, *A sacred Friendship,* *εὐεργέτης φίλος Θεοῦ.*

A Superstitious person is religious for fear of harm from what he worships, contemplating nothing but Power and Severity, but would not be what he is, if alone in the world: his Religion may be defin'd, *A flattery of a Divine Power, deem'd to be hurtful,* *παραδίψαντος φόβος Θεοῦ,* says *Max. Tyrinus.*

An Hypocrite is religious for worldly designs only, therefore acts his part in more lively measures, than the person he represents: but would not do so, were there no spectators, for what he doth, is *παραδίψαντος φόβος Θεοῦ.*

Matt. 23. *to be seen of men*, says our Saviour.

Hypocrisie is culpable only for want of internal reality, 'tis a curious painted shew without life, it personates what it is not.

Superstition is culpable, not for want of internal reality, but regularity; 'tis truly the off-spring of the heart and mind, but 'tis illegitimate; 'tis begot in a rape and fright, for such as are acted by it, believe Gods Being, but wish it were not.

Fear, when it predominates, and the true God is the Object, may be an initial principle, but 'tis imperfect: if it continues the habitual principle, and suffer not Love to cohabit, I see not but it must degenerate into Superstition; but a fear that is founded in Love, is filial, and rather to be call'd veneration, for a Son fears his Father, because he loves him; and this is allowable and requisite in the most perfect Religion: but 'tis a Solitary fear which I intend, when I make it the principle of Superstition. And now to recollect this part of the discourse:

If there be a real object of worship, i.e. a God, doubtless the Religion ought to be real, not hypocritical.

If

If that Religion be a perfect and acceptable service, doubtless it ought to be cheerful, not compulsory, as Superstition is, that proceeds from *Fear*.

If Goodness and all perfection be essential Attributes of a Divine Nature, *i. e.* If Power and Sovereign Will be inseparable from goodness, and not its over-match, as some would think them; then that Power is comfortable, and not dreadful, till goodness be abus'd and offended. So that Love is the proper and genuine principle of that Religion, which is in its nature perfect, and to God most acceptable; as is evident from the first and great Commandment, *Thou shalt love the Lord, &c.*

'Tis true indeed, the mind that is conscious of offending, has its eye blood-shot always with guilt, and therefore can behold nothing in God, but Power and the Severities of Justice. This is the case of the Devils, who now can frame no apprehensions of God, but what are fearful, as appears from their Faith, whose only Product is to make 'em tremble.

A vitiated eye cannot behold the brightness of the Sun, no more can they the Di-

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2 Pet. 2. 4. vine Goodness, by reason of those chains of darkness in which they are reserv'd to judgment: and those chains of darkness are not so much their local restraints, as Prov. 5. 22. their guilt; *For a sinner is held with the cords of his sin*, says Solomon, i. e. A guilty offender can naturally arrive at any opinion of God, but as powerful and severe in order to punishment, unless God in mercy give new grounds of hope for pardon upon repentance, as he has to mankind by his Son, whom he first promis'd, and in due time sent into the world for this very end, to save sinners by this way, i. e. to principle men afresh with the Love of God, which their sin and guilt had extinguish't. Which Love of God in this merciful act of Redemption, appears more fully to 'em, than it did before in Creation and Providence, because 'tis superadded thereunto, and like a second Beam of Light conjoyn'd to a first, shines to all eyes with a greater lustre, and therefore attracts a warmer affection.

And this I take to be the Apostles meaning, Eph. 3. 17, 18. *That we being rooted and grounded in love, might be able to*

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*comprehend with all Saints what is the breadth, and length, and heighth, and depth, and to know the love of Christ, which passeth knowledg, i. e. To know the immensity of that Love of God, discovered in Christ Jesus, superadded to all the other instances of Divine Goodness in Creation and Providence.*

What spirit or frame of mind therefore our Services of God in Christianity ought to proceed from, you see according to the Text. And as by this that has been said, we may examine our selves in the matter of Fact ; so we may all those opinions in matter of Faith, pretending to frame Religion in men, and promote it in the world. For,

1. No man can be Religious upon this Principle of Love, but he that has just and honourable opinions of Gods goodness, both in his Nature and his Promises to men ; and therefore whosoever promotes opinions to render God dreadful to any but impenitent Sinners, whatever their aims may be, can in effect promote nothing but either Despair or Superstition.

2. As

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2. As all fatal opinions strike at this root of true Religion, so none more directly than those of the *Leviathan* (who has swell'd the waters of the Lemon-lake to their full height), and not dissembling his consequences, has plainly told us in effect, that there can be no other Religion, but Superstition among men.

For these are his words in his *Book of Man, Chap. 12.* "In these four things, an "opinion of Ghosts, Ignorance in second "Causes, veneration towards what men fear, "and taking things casual for prognosticks, "confist the natural seeds of Religion. From whence these inferences are unavoidable :

1. That there can be no Religion but what is truely Superstition, for these natural seeds, as he calls 'em, (or rather tares) can produce no fruit but *Fear*.

2. That the thing call'd Religion is not fit to lodg in a wise-mans breast, seeing an idle opinion of Ghosts, ignorance in second Causes, devotion to what men fear, and taking things casual for prognosticks, are seed, 'tis fit a wise man should eradicate out of his breast as soon as he can.

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Had

Had there been any other natural seeds of Religion in his Judgment, surely he would have told us, when he set himself to treat industriously of their precise number, unless he fail'd as much in his Arithmetick, as in the rest of his Mathematisks.

Of the true God, or any Sentiments of him, he has not said a word, as to any of the natural seeds of Religion ; for by an opinion of Ghosts, he means not God, but invisible Agents, which the *Latines* call *imagines & umbræ*, and thought them spirits, *i. e.* thin aerial bodies, as he explains himself in the same Chapter, where he adds these words : *From the like things past men expect the like to come, and hope for good or evil luck superstitiously, from things that have no part in causing of it.* This is the humour of taking things casual for prognosticks, which he expressly acknowledgeth to create superstitious hopes.

And he says further, *That a perpetual fear always accompanies men in the ignorance of second Causes.*

So that we see by his own Explication, these seeds can spring into nothing but Fear,

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Fear, which alone can fructifie into nothing but direct Superstition.

I know the *Leviathan* has in words asserted the Being of a God infinite and omnipotent ; but by excluding him, 'tis evident that in his Judgment no natural seed of Religion consists in any Sentiments of him, for he expressly distinguisheth betwixt him and Ghosts.

I know likewise he has in words distinguish't betwixt the Religion of *Gentilism* and Christianity, allowing Christianity a Divine appointment ; thank the *Areopagites* for that ! But I say he has in the inevitable consequence of his Doctrine, made Christianity nothing but a Superstition of Divine appointment.

*Engl. Edit.* For these are his words, p. 54. *These seeds (i.e. an opinion of Ghosts ignorance in second Causes, &c.) have received culture from two sorts of men, one who have nourish't and ordered them according to their own invention, the other have done it by Gods Commandment and Direction, &c. Of the former sort were all the Founders of Commonwealths and Law-givers among the Gentiles, of the latter sort were Abraham,*

Abraham,

Abraham, Moses, and our blessed Saviour. So he. From whence it must needs follow, that *Gentilism* and Christianity differ not in the Seeds, but in the Culture, which may alter the growth, but not totally alter the nature of the fruit.

Therefore according to this Doctrine, our Blessed Saviour, by Gods Commandment and Direction, had only these Four natural seeds of Religion to cultivate, an opinion of Ghosts, ignorance of second Causes, Devotion to what men fear, and taking things casual for prognosticks. All which can produce nothing but Fear, and nothing but Fear can produce nothing but Superstition, and consequently Christianity is but a Superstition set up by Divine appointment, as *Gentilism* was by the Invention of men, according to this Author.

What musick this makes in your ears, I know not; but lest you think him either wittier or wickeder than he deserves, I'le tell you where he learn'd his Notes.

These natural seeds of Religion grew first in the Garden of *Epicurus*. *Lucretius*, has set 'em down to his hand, out of

whom he collected 'em into this precise number.

Lib. 6. de *Et genus humanum frustra plerumq; probavit, [Epic.]*  
*Rer. Nat. p. Volvere curarum tristes in pectore fluctus :*

140. Am. *Nam veluti pueri trepidant, atq; omnia cœcis*  
*stelodami. In tenebris metuunt ; sic nos im luce timemus*  
*Interdum nihil quæ sunt metuenda magis, quam*  
*Quæ pueri in tenebris pavant, singuntq; futura.*  
*Hunc igitur terrorem animi, tenebrasq; neesse st, &c.*

Et paulo post.

*Cetera quæ fieri in terris cœloq; tuentur*  
*Mortales, pavidis cum pendent mentib', sepe*  
*Efficiunt animos humiles formidine divum,*  
*Depressosq; premunt ad terram ; propterea quod*  
*Ignorantia causarum conferre deorum*  
*Cogit ad imperium res, & concedere regnum :*  
*Quorum operum causas nulla ratione videre*  
*Possunt, ac fieri divino nomine rentur.*

Lib. 1. p. 6. *Humana ante oculos (i. e. Epicuri) fæde cum vita ja-*  
*In terris oppressa gravi sub Religione, (ceret,*  
*Quæ caput a cœli regionibus ostendebat ;*  
*Primum Graius homo (Epicurus) mortales tollere*  
*Est oculos ausus, primusq; obsistere contra, &c. (contra*

Lib. 3. p. 76. *Atq; ea nimirum quæcunq; Acherunte profundo*  
*Prodita sunt esse, in vita sunt omnia nobis :*  
*Nec miser impendens magnum timet aere saxum*  
*Tantalus (ut fama est cassa formidine torpens.)*  
*Sed magis in vita, Divum metus urget inanis*  
*Mortales, casumq; timet cuicunq; ferat fors.*

This

This is the opinion of Ghosts, and taking things  
casual for prognosticks.

*Et quæ res nobis vigilantibus obvia mentes  
Terrificet, morbo affectis, somnoq; sepultis,  
Cernere uti videamur eos, audireq; coram,  
Morte obita quorum tellus complectitur ossa.*

Lib. 1. p. 6.

This is the same opinion of Ghosts, or *Umbrae*,  
which word *Lucretius* useth elsewhere; and the  
*Leviathan* in explication of those Ghosts, useth the  
same word *Umlrae*.

*Quippe ita formido mortales continet omnes:* Idem. ibid.  
*Quorum operum causas, &c.* Which the *Leviathan*  
in the Chapter of Religion translates in these  
words: "A perpetual fear accompanies men in the  
"ignorance of second Causes, by which and the like  
'tis evident the *Leviathan* did not invent, but took  
up these principles out of *Lucretius*.

What *Epicurus*'s design was, the same *Lucretius*  
tells us, *Religionum animum nodis exolvere*, to un-  
twist the bonds and tyes of Religion that kept men  
in such a slavish fear, which evidenceth, he thought  
there was no other Religion but Superstition; and  
therefore those words are us'd indifferently by  
none, but the *Epicureans*, and such as quote their  
Doctrine, that I can observe.

What *Lucretius* stiles *Religio*, *Tully* stiles *Super-  
sticio*, who tells us that *Epicurus*'s grand measure  
was this, *Omnium rerum naturâ cognitâ levamur su-  
perstitione, liberamur mortis metu. de Nat. Deor.*

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*Lucretius* expresseth it thus, *lib. 2. p. 28.*

*Hic tibi cum rebus timefacto Religiones  
Effugiant animo paridae, mortisq; timores  
Tum vacuum peccus linquunt, curaq; solutum.*

All this is to make good my charge,  
that the *Leviathan* collected only out of  
*Lucretius* the *Epicurean*.

More might be added, but that it would  
swell this Sermon too big.

But lest we that seem so much to dis-  
like these accounts of his, may be judg'd  
unable to give any better of our own, agree-  
able to humane nature and experience ;  
I shall briefly in consent to my Doctrine  
search into the nature of man in this par-  
ticular for better principles than these,  
which I shall submit to the inward experi-  
ence of mankind, and propound 'em as  
follows.

1. The natural seeds of Religion are  
laid in that imborn sense which the soul  
has of a Deity, the farther investigation  
of which Deity is left to the more elabo-  
rate Acts of Understanding : *If men might  
happily feel after him, and find him*, says  
St. Paul, compared with the first and the  
second to the Romans.

2. To

2. To this imborn sense of God in the way of knowledg, there is an imborn seed of Love in the way of desire and affection adjoyn'd in the same mind, to give vigour to it, that it might search out that God to a fuller discovery, and be happy in the Contemplations and Love of his Perfections. I am confin'd from a thousand things in this Cause, therefore briefly in a few words.

Love is properly an intellectual affection ; and if by reason of mans sensual part, it do degenerate into lust, 'tis because the soul, which cannot for the bodies weight have its proper delight, is forc't to take up with such fare as is grateful to its companion.

But if we scan the true nature of this active Principle, which we call *Love* or *Desire* in humane kind ; it will be found a vigorous tendency after satisfactory Good, incessantly prompting the soul to search out the *summum bonum* : for this is its proper object, this is at the end of all desire, and therefore 'tis restless till it center here, as a magnetick Needle, till it point to its pole ; which accounts for that inquietude

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tude that is both on Earth and in Hell.

This Love is the radical affection of humane nature, all other passions, as we call 'em, are but its off-spring : for as hopes are but the wings of Desire, and joys are but the triumphs of Love ; so sorrows are but its mourning-weeds, and despair is but Loves giving up the Ghost. Fears and jealousies, and hatreds, are but the Agues, the Fevers, and Convulsions into which Love is cast through the oppositions it finds in its natural course ; and if they arise to that malignant extremity which we call Despair, 'tis the death of the soul, because they extinguish this vital principle of Love and Desire.

If that the affections of the concupis-  
cible faculty are natural to man, he cannot  
be without 'em : even *Dives* in torments,  
was as ardent in desires as flames, that *La-  
zarus* might relieve him with one drop of  
water ; and surely the eternal frustration  
of this radical affection is Hell enough, as  
its plenary and permanent satisfactions are  
Heaven.

But now on the other hand, all the  
passions of the irascible faculty are but ca-  
sual

fual and accidental, as fear, jealousie, hatred, &c. They are but intended as seconds to Love, to fight its Battels, and overcome its opposites ; where no opposite is, there is no occasion for their service : therefore mans nature may be wholly without these, and shall never be happy till it be.

This love or radical affection after satisfactory, *i.e.* the greatest Good, being thus inseparable from the soul of man, by looking always out of it self for satisfaction, demonstrates, *That it's proper object is without it self.*

For finitude is an empty thing, much more a single finite Being, and therefore from it self alone ariseth no satisfaction ; which is the reason, that all created appetites and desires look out of themselves. God only can be happy in and from himself, but 'tis not good in any sense for man to be alone.

Created Love therefore is an hunger and thirst that arises from our finite natures, and is in a manner wholly receptive : Gods Love is the emanation of an infinite goodness, and therefore wholly Communicative.

The

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The flame of our affections like a Lamp, must always be fed with Oyl, or it will expire: God like the Sun, gives out his Rays, but takes in none.

This radical Love, this impulsive Desire (I speak of it not in the act, but in the root and principle) was the grand Impression or Signature which Divine goodness stampt upon our nature, when he made us in his Image; and therefore 'tis that Tally which nothing can exactly fit, but that by which it was struck, as the hollow impressions in the Wax, can be exactly fitted by nothing but the seal that made 'em.

This is the reason of an endless labour among men; something they would have, though distinctly they know not what, without which they cannot be at rest.

For we find this impulsive affection is infinite, *i. e.* boundless: for as the Image or Signature of all Gods Attributes may be found imprest upon some or other of our faculties; so *Infinity* is imprest upon Desire and Love, that it might take no rest short of Immortality and Infinite goodness, *i. e.* of God.

In

In all other objects we affect with hopes of satisfaction. *Solomon* who try'd 'em to the utmost, has assured us, *That which is wanting cannot be numbered*: and indeed how should it? For 'tis infinity in goodness that is a-wanting, 'tis God and his Divine Perfections, all humane Love is searching for: we may number cyphers whilst we please, but if God be not chief in the Souls account, the Product will be no more than vanity; the thing we shall find our selves possest of, can be no more than vexation of spirit.

And if this be true (as in considerative men I think experience will attest), it plainly appears, That this restless impulsive affection after satisfactory-good, was given us on purpose to make us happy, *i. e.* to carry us and unite us to God; if through vain mistakes it mislead us another way, it makes us miserable, because 'tis sure to be disappointed.

You see therefore according to the true nature of man, which our good and wise Creator fram'd, Religion (which is only the instrument of our happiness, *i. e.* the Medium of our Union with God) was

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intended to be put into the hands of Love, as that alone which gives up the heart and mind, and unites to its object.

Every man therefore shall have so much happiness, and no more, as the grand Object of his Love can afford him; for this is his God, and if that be a thing of a perishing nature, as riches, honours, and sensual pleasures are, his happiness must of necessity be so too.

Ezek. 23.

And that all this is true, is plain from this, That this supreme affection terminated upon any thing but God, converts into Idolatry, which argues that this Love is due to God alone. And for this reason, Idolatry in the prophetical language, is call'd *Whoredom, Adultery, and Fornication*, i.e. the giving to another what's due to God solely.

For be the object what it will, all ardent Love is a strain of Adoration, it cannot express it self but in religious language, it falls down and worships: It makes a Deity of the thing it so affects, and sets up an Idol in the heart, *Ezek. 14. 3.* And the reason is this:

In the intention of our Maker, Love was  
given

given us to make us happy ; it qualifies the soul for the greatest felicity, and enlarges it to receive an infinite satisfaction, which if it look for in any but the true God, it sets up a false God in his room, by ascribing that satisfactory goodness to another thing, which is in God alone.

What other things, besides God, we may be allowed to love, and for what Reasons, and to what Degrees, I must not attempt the Explication of.

But that what I say harmonizeth, both with the truth of Experience and Religion, if understood, I do not doubt ; and if so, all that I shall add is this.

'Tis impossible to love what we do not know ; That that may be known of God in Creation and Providence, is worthy of our study and notice ; but that that appears in Redemption by Christ Jesus, is to us much more considerable. Every thing therein, as it gives us better knowleg of God ; so it conspires to shed abroad in our hearts a greater love, for we must love in proportion to what we know. And this gives us an account of that

Joh. 17. 3. of that of our Saviour. To know the only true God and Jesus Christ, whom he hath sent is life- eternal.

Which God of his infinite Mercy grant us, by giving us the blessed Spirit of knowledg, and love, for the sake of Jesus our Saviour and Intercessor: To whom, &c.

## F I N I S.

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